

# *Seeing Oneself*

K. Khemananda

Seeing oneself here does not mean to watch what one did, will do, or is doing in the sense of morality or conducts, or how one takes responsibility to one's family or society. But rather what actually arise in one's mind.

Since, mind is the forerunner of all activities in our daily life. Therefore seeing oneself means seeing the ongoing at the mind which motivates oneself to do, to speak; to think this and that depending on different circumstance and one's will. In short, it is to observe things from the very source or symptom in which the primary motivation of life takes place and time therefrom.

Seeing here means realizing the objects of mind with awareness. In other words, to realize the mind by the mind and set free from all objects involve the side effects on that realization. They are: rapture, verbalism, extra-ordinary experiences, hallucinations, etc. That means, the chain of thoughts which surround the mind in many layers ceases. This is the first breakthrough and imitation of life in which the higher sensitivity manifests and erases the self-image and introduces the very touch of self-nature to the practitioner as the new horizon of life following the sense of touchability.

Self-image is an illusion gathering from conceptual thoughts as the brands imprinted on a bulk of wax. It is actually an illusive hologram in which the egoistic mind creates as its media to search for perfection. Thus, self-image is ever thirst and hang over by that task, agitating hope and fear, satisfaction and dissatisfaction alternatively. It is always topsy-turvy by itself and in itself.

Attaches to itself as real and as the observer, the mind is dictated by self-image discern things just to gratify and fulfill its demand. So to say, such mind discerns things to construct its own realm, its own world – the world of perfection along with a grave doubt in itself.

Self-awareness, however, when illuminates and sensitive will break through the chain of thought as said, erases all errors as the wax is heated up sending the wax to its origin ("is-ness"). To the form of not-specific form. This metaphor is for the original mind that freed from captivity. Or as the diverse forms of gold ornaments: they are bracelets, necklaces, earrings, etc., are returned to their source – the gold mine.

This experience the practitioner will witness by his or her practice, particularly in dynamic meditation.

At the beginning you must diligently be mindful on the hand movement in a regular and a slow pace in order to know – to feel at every stroke of your hands – movement. Mindfulness here means to feel, or rather to know the body feels itself in each pace. You need the continuity in lightly and tender practice and to perfect the regular application. When mindfulness is absent, you have to come back to start anew. Do not be bothered with such failure. If you know the absence of Sati (mindfulness), it is also Sati. Your practice is going well when you know that. You just simply observe mindfully on each movement and its interval stops. Do not take it too serious and also do not feel it too strong. Just let the fresh feeling gathering naturally and takes its own course. This may be the primary change of your habit from lack of awareness, not knowing, not seeing oneself to a new attitude of knowing and seeing what you really are. You approached your very self-nature and started to investigate and cultivate Buddhata (Buddhahood) in which all of us share in that nature.

Seeing oneself in higher level is to witness the change of oneself from being captivated and dictated by thoughts or an idea that arising in mind. As a person sitting on the bank of the raging river witnessed the running stream and aware of, and not to fall into that river. One sees the arising and falling of thought and its very illusive nature. Hence, understand that why people include oneself are subjected to suffer. The reason is, we are not aware of and do not see thoughts. Thoughts clouded the mind since we lack of awareness, meandering the way and covering the origin of mind.

Seeing these is seeing the world. Since the world is originated from conceptual thoughts. The world is conditioned by those minds of the majority who lack awareness and insight. In order to see the origination of the world, we must see it within ourselves. Seeing its cause, cessation,

and the path to the end of the world within ourselves. The term Loka (world), buddhistically, is synonymous with suffering. Thus, the end of the world means the end of suffering that caused by ignorance. So, the end of the world is the end of ignorance.

***Talk to the practitioners for the one-day retreat***

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**K. Khemananda** is the Buddhist pen name of Kovit Aneekachai who is an internationally renowned Thai independent scholar. He has been teaching Buddhism, both in theory and practice, from various perspectives, including social ethics, cultures, symbolism and arts for the last 20 years. He has taught in Thailand, Singapore, England, Germany, Switzerland, Australia and the United States. He is the author of more than 20 books, both in Thai and English, on Buddhism, meditation, art, and culture. He is also a poet and artist whose work has been exhibited internationally and reviewed in the local press of those countries where the exhibitions have been held. Khemananda, graduated from Silpakorn University, Bangkok, with a degree in fine arts in 1965. He taught at Bangkok Technical University for two years, from 1965 to 1967. In 1967 he resigned from his job and entered monkhood for the next 15 years. He studied Buddhism under Buddhadasa Bhikkhu, one of the great reformist Buddhist monks in Thailand, and Luangpor Teean, the founder of Insight Dynamic Meditation. In 1976, Khemananda founded the Ariyabha Foundation, a non-sectarian society for the study and practice of religion in Bangkok.. Being a "liberal" abbot Buddhist monk, he left Thailand in 1981-1985 in exile under the political pressure of the military government. In 1985 he disrobed and has continued his works as a lay person since then. Khemananda, himself an Insight Meditation master, continues to teach and conduct many retreat courses in Mindfulness/Awareness Meditation both in Thailand and abroad. In 1998, he was invited to conduct three meditation retreats at the Chuang Yen Monastery, Carmel, New York, the largest Chinese Buddhist Temple on the East Coast of United States. His teachings at various institutions in United States back in 1991 resulted in the book, "Know Not a Thing: Insights into Dynamic Meditation" recently published early this year by the White Lotus Publishing House.